

A
SERMON

Preach'd at the
Cathedral of *GLOUCESTER*
Before the
Mayor and Aldermen,
October the 4th, 1703.

BEING
The Day of Election of a New Mayor.

By *RICHARD MILLECHAMP*,
M. A. and Rector of *Rudford* in *Gloucester-*
shire.

ACTS 13. 45.
*When the Jews saw the Multitudes, they were filled with Envy,
and spoke against those things which were spoken by Paul,
contradicting and blaspheming.*

L O N D O N:
Printed by T. W. for Thomas Bennet, at the Half-
Moon in St. Paul's Church-Yard, 1703.

A
SERMON

Preach'd at the
Cathedral of Gloucester

Before the
Mayor and Aldermen

On the 17th of
May 1701

By
John Tillotson

Dean of St. Pauls

Printed by J. Streater

at the Sign of the Gun

THE PREFACE.

THIS Sermon had never appear'd in Publick, had it not been forc'd abroad by the Importunities of Friends, and the Malice of Enemies ; The first, I believe, out of Good Will, fancied they saw something of Beauty in it, which it had not ; and the other, I am willing to flatter my self, fathered the Deformities of their own Imaginations upon it, and so represented it worse than really it was.

I am not at all surpriz'd, that the Doctrine herein contain'd, should Nettle some Folks, for I know there are People, to whom our Laws seem a heavy Yoke, and Truth it self a Burden ; But I cannot chuse but admire, that Those whose Devotion was not strong enough to carry them to Church, to hear it, should be so free of their Censures ; and how they come to be so admirably qualify'd to Criticise upon it, I confess I know not. Such People would do well to read the Character that Solomon gives them in Prov.

18. 13.

The Preface.

I hear there are some that say, They are particularly pointed at, and describ'd in this Sermon; but I declare, it was the Vice that I observ'd reigning, and not the Person of any Man, that I had in view; However I must own I am pleas'd, that by this means, they are brought to a sight of their own Characters; and 'twill be Happy for them, if thereby they get a true notion of their Faults, which all People must have, before they can be suppos'd to Repent. But I assure those Gentlemen, that I did no more design drawing their Pictures, than I do giving others the Lye, by Printing the following Discourse, who had the Modesty to say, That there was not one Word of God in the Sermon.

I have nothing to say, in Apology, for this Sermon, but to assure the World, that it is the same in Print, that 'twas in the Pulpit; and that 'twas only prepar'd for a transient View, and therefore they must not expect it to be drest up, as though it had been design'd for a publick Appearance.

I

A
SERMON

Preach'd at
GLOUCESTER, &c.

1 Cor. 16. 13.

*Watch ye, stand fast in the Faith, quit you
like Men -----*

TWas some of the last Advice, our Saviour gave his Disciples, that They should *Watch, that they entred not into Temptation*; and St. Peter gives us a sufficient Mat. 26.
41. reason, why this Caution will be always necessary, because, says He, *Your adversary the Devil, as a roaring Lyon, walketh about, seeking whom he may devour, 1 Pet. 5. 8.*

Were Men as Strong, Pure, and Undebauched, as when they were just put out of the Hands of their Maker, it would nevertheless, behove 'em to be Watchful, least the old Serpent, should play the same Game, over again, twist himself, into their Acquaintance, and so Poison the very faculties of their Souls. But since Man, has not only Satan for his Enemy, but also others, who for
B their

their number, well deserve the name of *Legion* too; it is certainly, incumbent on him, to be very vigilant, least He be surpriz'd, by the Enemy without, or betray'd, by some Constitution-Sin within, which (like Satan of old) possesses the Breast, of almost every one of us.

There is no State, or Condition of Life, that is not subject, to its proper temptation; Riches, are productive of Pride, and Ambition; as well as Poverty, of Discontent, and Diffidence; Youth is apt to be too easy, open-hearted, and profuse, and old Age, morose, close-handed, and covetous; Honour is attended with a Thousand captivating Charms, and nothing but Watchfulness can rescue the Man from the Enemies, that follow Grandeur.

Temptations are always flowing about us, like the Air we breath in, and it seldom fails, but we are carry'd away by some of those that offer, and then the line that lies between Vertue and Vice is so very fine, that none but the Watchful are sure to keep their proper boundary, and He only that walks uprightly, is in a possibility of walking surely.

Now if Watchfulness be so very necessary to conduct the Man, through the many Temptations, and Difficulties, that attend a short and troublesome Life, how much more to Pilot the Magistrate thro' the rough Waves of a stormy World; who has not only his own Infirmitiēs, but also those of the giddy Multitude, to grapple with. Which that he may do effectually, I know no Advice more proper for him to follow, than that which my Text affords, *viz. Watch ye, stand fast in the Faith, quit ye like men.*

I shall beg leave to appropriate this general Exhortation of the Apostles, to the business of this Day; and tho' I very well know my insufficiency, to instruct the meanest of God's People, after his Will, much more to teach his *Senators Wisdom*; yet I shall beg your Patience, whilst I put you in mind, that the Text teaches Three things necessary to be observ'd by all, but especially by those that have the Honour to be in any place of Trust, or Authority under the Government.

First, *That they are Watchful.*

Secondly, *That They persevere, and continue firm in the Faith*; and

Thirdly, *That they have Courage honestly to discharge that Trust that is repos'd in them.*

First, *That they are Watchful.*

As Kings and Princes under God, are the Springs that put the Peoples Happiness in motion, so are inferiour Magistrates, like so many lesser Wheels, absolutely necessary to carry on the Design, for tho' the first should take care to Enact the best Laws in the World, yet if the latter should fail to put Them in Execution, there would be still just occasion for Complaint, tho' not against the Constitution; For if they fail in the Discharge of their proper Functions, so far is the Machine out of order, and the regularity of its motion obstructed; And altho' the whole Body Politic, be not immediately discompos'd, by the Irregularity, Supine Negligence, or Stupidity of one subordinate Magistrate, yet is that particular Community over which He presides, robb'd of the Blessing He should convey to them; even as the enjoyments of the Senses are often interrupted by the Indis-

position of their proper Organ, so that the most refin'd Pleasures become tasteless and insipid.

To prevent which, and to answer the Design of Their being plac'd in such Stations, it is requisite that the Magistrates be Watchful; *First*, of the Glory of God;

Secondly, Of the Good of the Government. And *Thirdly*, Of Their own Lives and Actions.

I. The Magistrate must be Watchful of the Glory of God; The design of all God's great and amazing Works was his own Glory; and He that does not, as far as in him lies, contribute thereunto, does in a great measure frustrate the end of his Creation, and robs God of the Honour due unto his Name,

Every Man, when he comes to a due understanding, has a Trust committed to him, of which he must one Day give an impartial Account; But when once the Man becomes a Magistrate, his Obligation grows stronger, and his Duty's doubled; his Relation to God becomes nearer, his Commission making him little less than Divine, (whatever some People may fancy, who love to speak evil of Dignities, and of the Rulers of the People) and what the Platonists thought of a Poet, may more truly be attributed to the Magistrate, That He is something less than a God, and yet more than a Man; *I have said ye are Gods*, says the Lord himself, tho' to humble their Pride, He tells them they *shall die like Men*.

Psalm. 82.
6. 7.

From this nearness of Relation arises an Obligation, on them in particular, that They be watchful of the Glory of God, who has constituted them for no other End; but to promote his Honour,

Honour, further the Salvation of Mankind, by their conduct and example, and screen his People from Oppression.

II. The Oath which the Magistrates take, at the entring into their Office, either verbally expresses, or virtually implies the Obligation they lie under, to be watchful of the Glory of God; The real Good of the Community, and the Glory of the Creator, being so twisted together, that 'tis impossible to part them; So that if a Man was askt, what Nation, or People, were most Happy. He might answer, without much pausing. Those that made the Glory of God their daily Practice, and his Honour the whole design of their Lives; for where his Commands are broken, and his Honour lightly esteem'd, that People must be Miserable, tho' Gold were as Dust, and Silver as the Sand upon the Sea-shore.

III. Tho' there be now no such Theocracy, as of old over the *Jews*, yet is God still Governour of the World; Now all Government supposes Laws, and Laws of themselves, tho' never so good, are useless and insignificant, except there be some body to put them in motion. And since it is not reasonable to suppose, that Providence should immediately interpose, in all Controversies and Difficulties that may arise (for then there would be no need of human Laws) it necessarily follows, that God must depute certain Persons to carry on the Regimen of the rational World, by putting his Laws in Execution. And this Trust can never be duly discharg'd, except the Magistrate has the Honour and Glory of God, always in his view; He must reflect on the infinite
Justice

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Justice and Truth of God, who gave him his Commission; and take care as far as in him lies, that his *Will be done in Earth as it is in Heaven*; The Magistrate should always have in Mind St. Paul's Advice, That whatsoever he does, it must be done to the Glory of God, otherwise he acts beside his Commission, and has no Reason to expect that Success should Crown his Undertaking; for if at any time his Actions put on a prosperous Aspect, or tend to the Glory of God, and the Publick Good, without having either in view; He has only hit the Mark by a random Shot, having little title to the Protection of God's Providence, and I am sure none at all to the direction of his good Spirit.

IV. The Magistrate is *Custos Gloriæ Dei*, as
 2 Chron. well as *Custos pacis*: He judgeth not for Men,
 19. 6. but for the Lord. The Sword of Justice is committed to him for the Punishment of Evil-doers, and for the Praise of them that do well, to countenance Vertue, and to discourage Vice; and when he wilfully fails in the performance thereof, he is justly chargeable with *Crimen læsæ Majestatis*, and tho' his Scarlet may protect him against the strength of human Laws, yet must he expect to answer for his Sins, of as deep a die, before that God to whom he has prov'd a Traitor. In short, what St. Bernard says of the Prelate, may without violence be made a Rule for the Præfect, or Civil Magistrate; That he must be a *Phineas* to Fornicators, an *Elias* to Idolaters, an *Elisba* to Niggards, a *Peter* to Lyars, and a *Paul* to Blasphemers: His Eyes and Ears should be open to the ill Actions, Oaths, and Curses of the Rich, as well

well as to the, seldom unpunisht, Sins of the Poor.

At this rate the Magistrate would have a Court of Reformation in his own Breast, the work would be put into more honest and reputable Hands, the suspicion be taken off that 'tis done more out of malice and design of picking of Pockets, than reforming the State, and our Laws regain their deserved Credit, of being strong enough to carry on the necessary work of Reformation, without such clandestine, sneaking Assistance, as is sometimes made use of; but some People may (perhaps) be of the mind of the Wounded Gentleman, which Sir *Kenelm Digby* speaks of, in relation to his Sympathetic Powder, *Let the Cure be done, tho' Mahomet do it.*

In the Second place, the Magistrate must be watchful of the Good of the Government.

He that's of a sluggish sleepy Temper, will make but an indifferent Officer in this case; he'll look upon Justice it self as a heavy Weight, and nothing but the strength of Necessity can cause him to put it in motion. Such a one is more likely to Batten in the Office, than to do good to that Body, over which he presides; and whatever Qualities he may have in common with that Animal, that saved the Capitol, yet he'll ne're deserve to be remember'd for his Watchfulness: Therefore all Bodies that have a Power of electing Magistrates, should take care not to choose such a Head, as will Nod over their Priviledges, and drop them out of his Hand, whilst he sleeps, or betray them to the Enemy, by Craft or Guile. But a Man that is Watchful, a Lover of the Establish'd Religion

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ligion, and firm to the Constitution; otherwise they may as well put Wolves to keep their Sheep. They have Opportunities of knowing who are fit for such a Trust, which Princes cannot well be suppos'd to have; For Kings and Princes are but Men, as well as meaner Mortals. Their Opticks are not strong enough to see thro' the Breasts of their Subjects; He that is of the openest Conversation, can never be acquainted with all, but the Grandeur of Princes confines their Knowledge to a few; And tho' a Prince should be a Person of the greatest penetration imaginable, and his knowledge of Men, of the greatest Latitude, yet is he still liable to be deceiv'd, since the Tempers of Men are so often disguis'd.

Therefore to secure the Magistrate in the Interest of the *Government*, our Law thinks fit to oblige him by an Oath. Now, altho' an Oath be a sacred Tye upon all People, yet should Magistrates, and those that are in Authority, look upon themselves to be under, more than common, Obligation religiously to observe theirs.

Thus the very Word of Persons of Honour, is lookt upon as an Equivalent to an Oath; And *Homer* tells us, that *Agamemnon's* Word was no sooner out of his Mouth, but it became his Deed.

αὐτίκ' ἔ-
πεθ' ἄμα-
μῦθ' ὅτι
τέλεστο
δι' ἔργον:
Iliad. 19.

Our Government takes care, that the Magistrate shall not enter into his Office, but through the Door of the Establish'd Church. This, the Honest Builders of our Constitution, thought would have been a sufficient Guard for the *Government*; not suspecting that those, whose squeamish Consciences would not suffer them to joyn with us in Matters, that they themselves own to be indifferent (at least

least not sinful) would ever so far forget Honesty, and a good Conscience, as to play fast and loose, with the most serious Matters of Religion; and do that for the gaining of an Office, which they will not do to gain Heaven: Such dealing justly gives Scandal to all good Men, deforms the face of Religion, and enervates the Government; By *Government*, here I understand the Establish'd Constitution, which the Magistrate must be careful to preserve, otherwise he proves a Traitor both to his King, and his Country. For tho' it should be the misfortune of any Nation, to have a Person invested with supream Authority, whose Principles seem to thwart the Design of many of their Laws, yet if the Subordinate Magistrates are watchful, and true to their Trust, they will keep him upright whether he will or no, and make a good Prince of an indifferent Person: But if they are supine, negligent, or false, a bad King will quickly become worse, his evil Designs get the Authority of Laws, and the People become a Prey to the Ambition of the Prince.

Sovereignty is the greatest Trust that can be committed to Man by God; and therefore our Nation wisely thinks fit to engage their Prince to the performance of His Duty, by the sacred Tye of an Oath; part of which is, 'That He will grant
'and confirm to the People of *England*, the Laws,
'Customs, and Franchises granted to the Clergy,
'and maintain the true Profession of the Gospel
'Establish'd in this Kingdom. So that by the Tenour of this Oath, we plainly see what ought to be the Object of the Magistrates care, *viz.* the
C Welfare

Welfare of the Establish'd Church and State, in opposition to Innovation and Faction.

All Parties and Factions must, as far as may be, prevented, or suppress'd, by the Magistrates Care and Watchfulness. 'Tis not much to be weigh'd, who the Men are that carry such things on; whether they be seemingly Religious, or openly Profane, matters not; since let 'em be who they will (tho' the first are commonly the most dangerous) if they are once enter'd in a Party, or list'd in a Faction, notwithstanding their specious pretences, they are ill Subjects; and are carrying on that which manifestly tends to the weakning, if not the total subversion, of the Constitution. Now that Magistrate that is not thoroughly convinc'd of the Excellency of our Constitution, both in Church and State, will prove but an indifferent Champion for either; He'll ne'er watch much to preserve that which he cares not how soon is demolisht; He will be mightily divided between Duty and Affection; and 'tis ten to one, but the Party he inclines to, spring up under his *Government*, as plentifully as Weeds out of *Mother Earth*: He will naturally cherish his own Brood, and look upon Constitution-Men as those of another Hatch; unhappy are the People that are in such a Case, as well as the Magistrate that thus marr's his Conscience.

But here it may be askt, Are not People to be protected who differ from us in Opinion? Yes, certainly as long as they live conformable to the Laws; but there is a vast difference betwixt having the protection of, and encouragement from, the *Government*. For tho' I own that it must needs be, that

that Offences come, and that there will be Tares among the Wheat, and that both must grow together till Harvest, yet the Magistrate ought to consider, that those are the product of the Enemies Actions, and that the least he can do is, tho' they have none of his Frowns, to be sure that they have none of his Smiles; for these Wens and Warts, tho' they do receive their Nourishment from the Body Politic, ought nevertheless to be lookt upon as Deformities, and not as Beauties.

As the Magistrate must be watchful of the Good of the *Government* in general, so must he be in an especial manner, of the welfare of that particular Body, over which he presides.

He that Governs a Society or Number of Men, must expect to find some of both those Classes, that more than divide the World. Amongst our Saviours Twelve, there was a *Judas*; and 'tis forty to one but larger Societies are troubled with Fools, as well as Knaves. The first are the Tools which the latter generally work with; and consequently are as dangerous as the other, where a superiority of Voices determines the Point; and therefore the Magistrate must be watchful, to countermine the Designs of the One, and to keep the Other upright, or at least out of Harms way.

People that live in Corporations, trade with Folks of all manner of Complexions and Opinions; and too often they carry away some of their Principles, as well as some of their Wares. And few of them having serv'd an Apprentiship to Learning, as they have to a Trade; 'tis no wonder if they prove but indifferent Casuists in point of Religion; and are easier impos'd upon in the One than the

Other. This (perhaps) may be a Reason (as well as from the multitude of the People) why collective Bodies, such as Cities are, are generally more Factious than others; and is, I am sure, a sufficient one, why he that presides over them should be extremely watchful, because as a Body the Poison is easily convey'd to all its parts.

Now one effectual way of starving a Faction, is to take care that it be not fed with any of the Corporations Gifts or Bounties: For the Poor being in most places, more than the Rich, it is no wonder that the Multitude are engag'd by such Largesses. For such People being not very capable of judging of the nature of things themselves, 'tis not strange if they adhere to that Party, under whose Protection they thrive most

Now 'tis extremely odd, to see Men that profess themselves to be *Church-men*, always giving their Voices for Sectaries, if such present themselves, in Opposition to as great Objects of Charity, who are of the side of the Constitution, if this be not to cherish a Faction, I know what is; for 'tis plain, they are related to 'em, either in Blood or in Principle; Their Pride denies the one, and their Practice plainly declares the other.

Now in such a Case as this, tho' there be like to be but very little good done, tho' the Magistrate be never so watchful; yet he must discharge an honest Conscience, tho' he be overpower'd by Numbers; and altho' he misses his End, yet he shall not his Reward. He has little reason indeed to hope for Success, when People Vote for, or against the Man, and not the Matter he proposes; are led by

by Complexion rather than Reason; for, at this rate, Justice it self will often be Brow-beaten, and Iniquity put on the Robe of Success.

Such Actions as these are plainly the Symptoms of a sickly Constitution, and certainly call for some speedy Remedy, or they'l turn our Saviour's Words into a Prophecy against themselves, viz.

That City that is divided against it self cannot stand. Mat. 12.
25.

In the Third place, the Magistrate must be watchful of his own Life and Actions.

Evagrius tells us, That the Magistrate must make his Life a Pattern of Virtue, or a Lanthorn for those that are under him to follow after, thereby to lead them to Godly Instruction; and the Wise Man tells us in *Ecclus. 10. 2.* *That as the Judge of the People is, so are his Officers; and what manner of Man the Ruler of the City is, such are all they that dwell therein.* Evag.
Schol. 3.
Book Ecc.
Hist. chap.
1st.

Men are apter to follow Example than Precept, even of those that move in a direct Line with themselves; But the Actions of those in Power, put on the Authority of a Fashion, and will be sure to be imitated by the Vulgar at least; even the Vices and Deformities of great Men, go as seldom unaccompanied as their Persons. The *Æthiopians* had once a One-ey'd Bandy-legg'd King, upon which his Subjects grew so extreamly Complaisant, that 'twas an unfashionable thing to appear at Court with both Eyes open, and a pair of strait Leggs; *Plato's* natural Deformity, made many crooked Disciples; *Aristotle's* Stammering corrupted the Speech of others, and *Alexander's* bended Neck, and shrill Voice, were held highly worth the imitating. Diod. Si-
cul. Biblio.

Power

Power and Grandeur attract the Eyes of all; the Many-ey'd Multitude are always prying into the Actions of the Great; And then his Deeds appear in Scarlet, and look big as well himself, so that what would have been but a small slip in the Man, puts on a greater Malignity in the Magistrate; and hence it follows (Virtue it self being Amiable) that if the Person in Power, be watchful over his own Actions, he may live the People into good Manners, by his own Example, when he can hardly compel 'em by the Sword.

In the next place, the Magistrate ought to remember that he hath his Commission from God, tho' immediately from his Prince, and therefore he ought to be extreamly careful, to keep up the Character of him that he Personates, and not bury any part of the Dignity of the Office, in the natural, or accidental Imperfections of the Man.

The wearing of the Sword must not make him Proud; People must not always read his Authority in the Lines of his Countenance; neither must he Cut and Slash with his Tongue, that is sharper than a two-edg'd Sword; nor carry his Ears in his Feet, as *Aristides* said of *Dionysius* the Tyrant, when he was askt the Reason of his falling down before him; so on the contrary, the consideration of his own Imperfections, must not make him too Submissive. He may be Affable, Courteous, and Pleasant, without making himself cheap; But he must never quite drop the Magistrate, to take up the good Companion. He must not hide the City-Sword in his own Scabbard; but must look upon Affronts given him, whilst in Power, as levell'd at the Magistrate and not at the Man; and therefore

fore be sure to punish that in his dignified Capacity, which perhaps his good Nature would have oblig'd him to have forgiven in his private One; for there is no Tongue so Skillful, in dissecting Reputations, as to Cut the Man without Wounding the Officer.

Secondly, The Magistrate must persevere, and continue firm in the Faith. II.

And here (perhaps) it may be expected that I should shew what that Faith is, in which the Magistrate must stand fast and persevere.

To which I answer, That the Words manifestly relate to that Doctrine, that was deliver'd by Christ, and propagated by his Apostles, and is now contain'd in the Books of the New Testament.

Now where-ever there is a Church Establish'd, that holds nothing but what is agreeable to the Scriptures in Doctrine, and in Discipline to the practice of the Primitive Christians, the Faith of that Church the Magistrate is oblig'd to stand fast in and defend. He must oppose all Innovation, whether in Church or State, since what Wounds the One, certainly Hurts the Other.

That our Church is such a Church as this, has been made appear by her Champions, beyond all Contradiction.

The Scriptures are the Fountains, from whence flow the bright Streams of our Religion. The Faith of the Church of *England* has the Scripture only for its Guide, and in her Devotions, as near as may be, She follows the Example of the Primitive Christians. She will not give up her Reason to *Italy*, nor the Decency of her Worship to *Geneva*.
She

She has more Wit than to place Infallibility in St. Peter's Chair, or to be guided by that Spirit that would teach her to change her Bishops for Lay-Elders, and Decency and Order for Confusion. Her Worship is not stifled with Ceremonies, like that of the Church of *Rome*, nor stript stark Naked and Starv'd, like that of the Dissenters; but She keeps a decent *Medium* between both, which hath been lik'd by all but the Ignorant and Obstinate, (the most Learned even of the Dissenters approving it) and has been, and is still, practis'd by Men of the greatest Parts, most Primitive Learning, and Apostolic Lives.

At the Reformation we came out of *Babylon*, and left her Corruptions behind us; adher'd to that Doctrine which had Scripture only for its Rule, and is as pure as the Revelation by which it was guided; This Reformation was lookt upon to be full and perfect, till Persecution arising in the Days of Queen *Mary*, some Persons flew to *Geneva* and *Strasbourgh*, and having there imbib'd Principles, sufficient to *turn the World upside down*, they came hither also.

Acts 17.6.

ΒΑΣΙΛΙΚΟΝ
ΔΕΥΤΕΡΟΝ
Book 2.
Pag. 31.

Queen *Elizabeth* found 'em to be People of Sickly Fancies, and Restless Dispositions; and her Successor King *James* gives his Son this Advice concerning them; 'Take heed, my Son, to such 'Puritans, very Pests in the Church and Common 'Weal, whom no Deserts can oblige, nor Oaths 'and Promises bind; breathing nothing but 'Sedition and Calumnies; aspiring without Measure, railing without Reason, and making their 'own Imaginations (without any Warrant of the 'Word) the Square of their own Consciences. So that

that the Magistrate with us is to stand fast in the Faith of the Church of *England*, in opposition to Popery and Phanaticism, and those numerous Insects which are commonly the Product of Corruption.

The one thinks we have reform'd too far, the other not far enough ; And the love of either to our Constitution may appear from their Practices ; The First endeavoured to send King and Parliament, *Elijah* like, in a Fiery Chariot to Heaven ; the Other actually Murther'd her Father, and turn'd her Mother a Begging, and so far oblig'd us indeed, in that they shew'd to the World one of the brightest Examples of Royal Patience and Vertue, and suffering Loyalty, that ever the Sun beheld.

But here perhaps it may be said, that it favours of want of Charity, to call to remembrance the Crimes that were perpetrated so long ago ; to which I am ready to subscribe, could I be assur'd that their Principles are not the same now as they were then ; but I fear I have reason to say the same of them that *Fæbadius* does concerning Arianism ; *Mortuis authoribus hujus veneni, scelerata tamen Doctrina eorum non moritur*, that though the Authors of this Venom be Dead and gone, yet their wicked Doctrine still remaineth.

We find that that damnable Doctrine of deposing and Murdering Kings, is taught by others besides Papists ; so that the Magistrate is not to play the Part of the one ey'd Stag, which plac'd his blind side towards the Sea, thinking that there could be no danger but from the Land, and at last was wounded from that place, whence he apprehended least, or no danger, being shot with an Ar-

D

row

row from a Vessel ; I suppose there will be no need of giving you the Moral :

St Chrysostom upon the Words *Stand fast in the Faith*, saith this Advice is given *ὡς σαλαβομύων* as to those who are apt to be agitated, and tost about in their Minds like the Waves of the Sea ; People of fickle Tempers, and dancing Fancies ; that take up things without sufficient Reason, and part with them they know not why ; that are for the *High Church* one Day, and for the *Low* the next, and then they have but a very short step to the being of none at all.

Now the Magistrate must take care he is not of this Shuttlecock Temper ; He must, and indeed every other prudent Man, look into the Foundation on which he builds his Belief.

He must adhere to, and follow nothing but Truth ; which, like the God thereof, *is the same Yesterday to Day and for ever* ; for indeed to see People shifting and changing Hands, to be one day a violent Stickler for the Church, and by and by carrying on the hidden Designs of a Party, justly calls not only the Judgment, but the Honesty of such in question : And though the *Proteus* may be hugg'd for a time, as being a necessary Tool, yet they cannot chuse but despise him in the bottom. Whereas he that is firm to his Principle, though he should chance to be in the wrong, may still deserve this commendation of being constant and firm to his Purpose.

Thirdly, As the Magistrate must not be of a fickle, changeable Disposition, so neither must he be of a Laodicean Temper ; He must *stand fast in his Faith*, and firm to the Interest of his Church : for 'tis a certain

certain Truth, that he can never be too zealous in the cause of God.

There are a sort of Men who affect the Title of Moderate (I do not say they deserve it in respect of their Love to the Church) who take it ill that they be not thought as good as Church-men, as the highest Pretenders; Since they'll tell ye, that they love her Ordinances, and respect her Discipline, and communicate with no other; and yet, like Plaisters, stick fastest to the sore part of the Nation. All their Court and Smiles are made to a Party, who in the memory of Man were known to be no very good Friends to our Establishment. If they meet with what they call a High Church-man, (meaning, I suppose, a Lover of our Doctrine and Mode of Worship) they Compliment him as the *Levite* did the Man that fell among Thieves, by passing by on the other side; But if they meet with a *Fourty one* Man, they lay him as near their Heart, and hug him as close as a Miser does his Money.

Luke 10.
32.

I would not be thought to be against that common Love and Amity, which ought to be amongst Men; for I am for a comprehension in that respect, (neither would there be any such thing as Parties if the Dissenters did not make them) but why People should be so particular in their Addresses to such Men, who openly declare a dislike to our Constitution, and cry up the Excellency of that Spirit, that possels'd those who brought King *Charles* to his Tryal, does not to me, seem easy to be handsomely accounted for. Besides such herding with the Separatists is expressly contrary to Scripture, if we will believe the Words of St. *Paul*, who says,

I beseech you Brethren, mark them which cause divisions and offences, contrary to the Doctrine which ye have learn'd and avoid them: And should I say that they are as great Enemies to our Constitution as the Separatists themselves, perhaps, I might not be in the wrong.

Rom. 16.
17

For first of all, the Strength of a Government consisting chiefly in the number and unanimity of the Subjects, it follows, that whoever they be that foment Divisions, form Parties, or create Distinctions, do weaken and enervate the Government, the *vis unita* being broken. Now the Question will lie whether it be the *High Church-men* or the *Low*, that form a Party. The best *Criterion* that I know of, to try both is the Law, both of *Church* and *State*; Now, what is meant by a *High-Church-man*, I confess, I could never well understand, especially when he is pointed out as an ill Man; If they mean one who stretches things beyond what they were design'd for, who puts the Law upon the Rack, and makes it speak what was never so much as in its first intention, why then I joyn with them that such a one is an ill Man; and he would no more find protection from our Laws, than a Thief or a Robber; our Church disowns such to be her Sons.

But if they mean one who loves our Constitution, who is satisfy'd in his Conscience with the Excellency of our Doctrine, Order and Discipline, who takes all the care he can to keep the Laws alive, why then certainly such a one can by no means deserve the Character of a Party-Man, or be term'd an ill Subject, till our Constitution be found Faulty, or doing one's Duty be prov'd to be

be a Crime, and at this rate they make another Distinction much of the same kind, *viz.* of High and Low Christians. Besides, a *High-Church-man*, tho' he be for putting the Laws in Execution, can do the *Separatists* no harm, since they are protected by a *Toleration*, which is as much, if not more, than a modest People should ask, considering what things they have done for us, and how they lately joyn'd with the *Papists*, when it was our Misfortune to have a Prince that was reconcil'd to the Church of *Rome*; and they ought to look upon it as an act of the greatest Condescension in the Government, and not call not being uppermost Persecution.

But to return, 'tis certain there had been no such thing as a Party amongst us, had not the Dissenters gone out from us, by forming a Party that acts contrary to our antient Laws, and often framing designs against our Government.

Now that our *Low-Church-men* do this, is manifest from their *Naaman*-like temper of supporting the Dissenters, from their joyning with them in almost all Matters, which they have a mind to carry on; For I think the Government need not take much notice, whether a Man goes to Church, or to the Conventicle, if under the character of a Church-man, he does those very things which a Dissenter would do, and at last *when the wickedness of his heels compasseth him round about*, he may have woeful leisure to consider, and reflect upon the folly of his past Actions, who like the Goat in the Well, made a Ladder of his Back for the Fox to get up, and in the end is left in the Lurch himself.

Pl. 49. 5.

Further-

Furthermore, these moderate Men, by joyning with the Dissenters, do us more harm than the *Separatists* themselves; for there being many of the well-meaning Vulgar, who are guided and govern'd by the Actions of those that move in a higher Sphere; These Men, should a Dissenter ask them to join with 'em, would be cautious, and suspect there was Poison under the gilded Pill; but if they see such a Neighbouring Gentleman, one who has the Character of a moderate, quiet, well-meaning Man, join in the Cause, why then the suspicion is taken off, and tho' they would not be entic'd into the Net by those they suspected, yet are they decoy'd in by one, as they thought, of their own kind.

The mischief that this sort of *Moderation* has done to our Constitution, especially in the Church, will appear from the Account which my Lord *Clarendon* gives of Arch-bishop *Abbot*, 'Who was not for strict Discipline, nor Conformity; whose House was a Sanctuary to the most Eminent of the Factious Party, and consider'd Christian Religion, no otherwise than as it abhor'd and re- vil'd Popery.

Hist. Re-
bell. part
1st. p. 68,
69.

This Moderation towards the *Geneva* Faction (which was well nigh suppress'd by his Predecessor *Bancroft*) sow'd those Seeds of Trouble, which so plentifully sprang up in good Arch-bishop *Laud*'s time; Now least my Lord *Clarendon* should not pass for an Author with some People, let us hear what Dr. *Burnet*, now Bishop of *Salisbury*, says of the *Moderation* now so much in fashion towards the Dissenters; 'If we treat them softly with gentleness and respect, then they are insolent, and im-
pute

'pute such usage to our distrust of our own Opinions, and a forc'd value of their way: *Conf. 3. p. 227.* Besides, the taking of sweet Counsel together, and walking for a long time hand in hand as Friends, may be a means to lead People into Errors before they are aware, and oblige them to follow, tho' both Reason and Conscience tell them they ought to draw back.

If a Government shall think fit to tolerate an Anti-establishment Religion, it doth not follow from thence, that I must have a better opinion of the party: I am still oblig'd (and perhaps they too) by the Act of Uniformity, and ought to stand fast in the Faith of the Establish'd Church, tho' I leave it to Providence, at last, to decide whether or no they are not *Schismatics*, notwithstanding their Brag'd of allowance.

I own I am not for Persecution, neither am I for pampering a Party, nor for strengthning the *Old Cause*, by being either a real, or imagin'd Friend to the Faction; If those that are not of us (*since we know what manner of Spirit they are of*) eat the Fruit of their own Vine, and sit peaceably under their own Fig-tree, 'tis as much as they ought to desire; but if distinctions must be made, let them be on the side of the Constitution; let us indeed do good unto all Men, but in an especial manner, to those that are of the Household of Faith; those that pray for the Peace of *Jerusalem*, and wish the Prosperity of our *Sion*.

'Tis not the Person of any Man that we ought to have in Hatred or Admiration, but his Principles; and when ever our Dissenting Brethren will convince us, they have cast off the old Leaven of

Forty

Luke 9.
55.

Luke 15.
32.

Forty One let us embrace them, as the tender Father did the Prodigal that had been beside himself, saying, *this our Brother was dead and is alive, was lost and is found.*

III. *Thirdly and lastly,* The Magistrate must have Courage honestly to discharge that Trust which is repos'd in him.

By Courage, here, I mean a modest, tho' firm Resolution of adhering to Truth and Justice; such a strength of the Mind as will not be bore down by external Force, or accidental Occurrences; I say a modest Resolution, that I may distinguish it from the Rhetoric of *Billingsgate*, which is too much in use in some places; and a strength of Mind, that I may make a difference between true Courage, and the hardness of Hide, and the strength of Nerves and Sinews. Kicking and Cuffing may pass for Courage amongst the *Bear-garden* Champions, who converse mostly with Beasts, but there is as much difference between that and Magnanimity, as there is between Railing and Reason.

He whose Designs are really just and honourable, and his Resolutions firm and unshaken; that dares do an honest Action, and is only afraid of an ill thing, is a Man of Courage, though (as some People have had) he has an Antipathy to a Sword, or should faint at the smell of Gun-powder: He will not swerve from the Law to play the Knave, nor go beyond it to be term'd a Fool.

He will not be courted into an ill Action, nor cajol'd into Crimes; he makes Law and Reason the Rule that he goes by, and so will not run from the Protection of the One, nor the Guidance of the Other;

Other; the last governs the prudence of his Choice, the first protects and warrants his wise Undertaking. He will not be deafned by Noise, nor trampled under foot by Numbers; but will follow Truth where-e'er she appears, and has always a hand ready to support neglected Vertue. He hates riding upon the *Jadish* Croud, who speak like *Balaam's* Afs, tho' they are often actuated by a quite different Spirit; and are generally held fastest by the Ears by those who have the two qualifications, which *Isocrates* own'd he wanted, *φωνῆς ἡγεμονίας καὶ τόλμης* a lowd Voice and Confidence; But yet he encourages Vertue, tho' he finds it in the meanest Hands, and opposeth Vice, tho' it stalks on the Stilts of a better Fortune.

Isoc Panet.

He will not fully his Conscience by obeying the unlawful Commands of his Prince, much less to carry on the underhand Designs of a Party; He knows how to suffer for Conscience sake, and is bold enough never to act against it.

But methinks I hear a Time-server say, that this is bringing in the abdicated Doctrine of *Passive Obedience* again; which has been lookt upon, even by some of the Clergy of the Church of *England*, to be a Doctrine *Calculated only for Fools*.

To which I shall only say, that if this be true, the Wisdom of the Primitive Church may be very much question'd; who thought it more prudent to suffer than resist: And I wish it were not an easy matter to find out some People whose Lustre has been more tarnish'd, by throwing off that Doctrine, than ever it was by adhering to it; and if there be any such as before mention'd, amongst our Clergy, to them I shall only use the Words of Dr.

*Defenden-
da enim re-
ligio est,
non occiden-
do sed mori-
endo, non
sevitia, sed
patientia,
non scelere,
sed fide La-
stant. Inst.
l. 1. ch. 19.*

E

Burnet,

Conf. I.
p. 18.

Burnet, now Bishop of *Salisbury*, 'What may we
'not look for from such Teachers, who dare tax
'that Glorious Doctrine of patient Suffering, as Bru-
'tish and Irrational, though it be expressly said that
Christ by suffering for us, left us his Example how
to follow his Steps, 1 *Pet.* 2. 21.

Having given this Description of a Man of Cou-
rage, it will appear how necessary it is, that the
Magistrate be such: He that governs a People a-
mongst whom Faction thickens, and Parties pre-
vail, had need have a large share of the Wisdom of
Solomon, and the Courage and Constancy of an
Apostle; Wisdom to oppose the Designs of the
Enemy, that he be not trickt out of a good Cause,
and Courage, to let them know that Truth shall
never want a Champion, though she be over-
power'd by Numbers. This will keep his Breast
calm and unruffled, when ill-manner'd Mouths
run over with disrespectful Jargon; well knowing
that they are only shallow Waters that are curl'd
by such Pebbles; and that 'tis not worth a wise
Man's while to expect the regard due to the Offi-
cer from People who do not understand the Dig-
nity of the Office, but look upon the Magistrate
to be a Creature of their own making.

But notwithstanding this, he must endeavour
to prevent the crafty Designs of the Knavish, to
take care that the Weak be not perverted, nor
led astray, to protect the Poor and Oppressed, and
to see that those that are in Need and Necessity
have right; and in short, to curb the Rage and
Madness of the People; for if there be any Deed
committed, which is manifestly detrimental to
the Government, and he did not prevent it, when
it .

it lay in his Power, the Act becomes his, and the Iniquity lies upon him, though the Fact were committed by other hands.

By this time I hope it does in some measure appear, how necessary it is, that the Magistrate be Watchful, Constant and Courageous; in opposition to Negligence and Sloath, Inconstancy and Trimming, Pusillanimity and Cowardize; What remains therefore, but that we join in fervent Prayer to God, that those who preside over us, may *Watch, stand fast in the Faith, and quit themselves like Men.*

That they may truly *minister Justice to the Punishment of Wickedness and Vice, and to the maintenance of God's true Religion and Virtue*; So that Vice being discourag'd, and Faction suppress'd, we may hold the *Unity of the Spirit in the bond of Peace*, endeavouring to be a good People, conformable to the Example of the best of *Princes*: So that henceforward we may be as notable for Amity and brotherly Love, as we are now, for Divisions and Discord; as famous for Loyalty to the *Queen*, as we have been infamous for Rebellion to her *Grand-father*; being cemented together by Brotherly Love, having *one Lord, one Faith, one Baptism, one God and Father of us all*, we may be translated from this happy State of Agreement, to that blessed Place, where Love, Joy, and Concord, shall for ever flourish and abound: *Which God of his infinite Mercy grant unto us all, &c.*

Ephes. iv.
5, 6.

· F I N I S .